INDIANS AT · WORK

SEPTEMBER 15, 1934

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE · OF · INDIAN · AFFAIRS
WASHINGTON, D.C.

I N D I A N S A T W O R K

CONTENTS OF THE ISSUE OF SEPTEMBER 15, 1934

Volume II — Number 3

To decentralize the Indian services;

To "integrate" them within the local areas;

To unite the local Indian service staffs with the local Indian people;

And to bring it about that the local areas, not Washington, shall shape the objectives, the programs and the projects of service:

This is the paramount necessity of Indian administration.

It is the most important challenge facing the headquarters staff and every field official and employee.

It is the challenge which must be successfully met if the Indians are to take the responsibility for their own lives or are to use their properties efficiently.

Indian Administration - Three Chapters

Administration, since the military period, has had three chapters.

The first chapter was the rule of the superintendent. Professional services were hardly developed at all on the reservations.

The schools were distant boarding schools. Health service was no more than foreshadowed. Social service had not been thought of. The superintendent ruled, and under favorable conditions (when they happened to be favorable) he enjoyed a true decentralization and achieved some measure of integrated local work, and he stayed on the job for a number of years, and the Indians knew "what it was all about."

The second chapter commenced when professional services began to be expanded on all the reservations and when the effort to bring the technical services up to professional standards was pressed energetically.

This meant the establishment of technical and professional divisions at the Washington Office, and their chiefs, with their professional staffs, focussed attention on the strictly professional improvement of their work and on the strictly professional output of their field supervisors.

Chapter Two: Functional Government

The result was a high development of "functional" administration, which from Washington struck out horizontally through the more than one hundred reservations and jurisdictions. A decisive improvement in personnel and in technical work standards, professionally viewed, resulted.

The Third Chapter Opened Now

The third chapter has just now been commenced, and the opening words of that chapter can be written as follows:

The Indian Service ultimately is nothing but practical projects carried out within local areas.

The useful functionaries of the Indian Office are those men and women who, within local areas, form themselves into local teams, and in their capacity as local teams, proceed to develop local programs in cooperation with local Indians.

All else is mere scaffolding, mere mechanism, mere means to the end. Indian Service life - the controlling and permanent part of it - is the life of local areas.

Let us analyze the situation more closely.

We find that the technical functions of the Indian Service are still multiplying. They must go on multiplying, and technical proficiency must still be increased. The Wheeler-Howard Act alone, while primarily designed to put the Indians upon their feet, requires multiplication of technical services as a necessary means to that result.

Functional Government Must Work As It Has Worked

Now, what happens - what must happen - when the many technical functions and functionaries are projected and directed from Washington?

Confusion and conflict are increased on the reservations, and within those smaller local areas which are the ultimate functional units of Indian service.

A multiple, headquarters control is inescapable, under this situation. The hurtling out of made-in-advance technical programs

from Washington upon a helpless field service and upon helpless Indians is unavoidable.

Complicating this inescapable situation is the rapid turnover of Indian Service employees - a turnover running as high as 80 percent a year in at least one important division, and a turnover more rapid, within the experience of each local reservation, by the transfer system which itself is a product of functional Government carried out at the Washington Office.

More energy, more purposefulness, more ambition in the Indian Service will, generally speaking, bring yet more friction and, to the Indian mind, more confusion, and an even swifter turnover and an expedited rate of transfers, so long as Washington goes forward functionally governing the Indian country.

The above results, which might have been foreseen years ago, can be stated as proved facts on the basis of the experience of six or seven years gone by in the Indian Service, and the earlier experiences of many Governmental departments which learned their lessons a decade and more ago.

The situation is, of course, made more intense by the requirement that the Indian Service must "gear" itself with other, independent Washington offices, particularly with the Budget Bureau and the Civil Service Commission. This need of "gearing" with other Washington offices, along with the highly unscientific budget which, until and including now, Congress has imposed, make decentralization,

regionalization, area organization, and adaptation of local programs, more difficult, but they are among the very causes which make this localization of Indian service imperative.

The Area Project Method Which Is At Hand

What is the actual procedure for this new chapter of Indian Affairs?

It is the procedure, first, of regular staff meetings at the agencies and in more local headquarters.

These staff meetings must not deal merely with the problem of carrying out, with reduced friction, the existing programs which are Washington-made in the main.

On the contrary, these staff meetings must be designed primarily to formulate what are the real local needs. What are the needed changes of emphasis and of direction? What are the enterprises thrown away because they do not fit local need? What are the probable lines of Indian resistance to Government effort? And these staff meetings should be viewed as conferences of men and women whose duty it is to study, as it were, the Indian market for Government services. What can that market readily take, of Government intervention? How can necessary programs be "sold" to the local Indians? How can the Indians genuinely be brought into the staff conferences as critics and as suggesters of ideas?

Projects When Agreed On Will Bind Washington

These staff conferences which, by hook or by crook, must

find a way to build up an organized Indian constituency representing the local area, must then go forward to the defining of projects. These projects should become the total Government program for the area in question. There should be no Government program unless it can effectually, and in a way convincing to common sense, be brought into the practical and the written program of the local area in question.

These projects, whose ultimate formulation will take years of time, should be set up with all of the advice that can be had from Washington or from anywhere, and ultimately, when adopted by Washington,.. they must become the Government's own program binding upon Washington itself.

Every project, when made, will necessarily be an evolving growth. But the center of power will be located within the project, and not at Washington. Expert advice from Washington, and an exclusively technical supervision of technical operations will take the place of functional administration from Washington, and that advice will be given primarily to the organized Indian group whose consultant and agent (among other consultants and agents) will be the Indian Bureau's employed staff within the local area or the reservation.

Thereafter, within budgetary and legal limits, transfers into or out of a local area will be made only upon the initiative of the area itself or with its consent. Thereafter, appointments, to the extent of budgetary and legal practicability, will be made on the

initiative of the local area. Thereafter, services will be expanded or constricted, initiated or abandoned, and reorganized in relation to one another, on the initiative of the local area so far as that area reaches.

Some Things That Depend On Area Organization

Is Indian tribal organization to be constructive or merely belligerent in its actions? The answer depends almost entirely on the several ability of the Washington Office and of the service workers in local areas to achieve the area project method which is above set down.

Is health to yield rich by-products to education, education to industry, extension to health, education to Indian employment, so that every service existing within a local area will intensely need and welcome all the others? The answer chiefly depends not on more or better technicians, but on the successful realization of the area project plan.

Is Indian participation in Federal Indian Service budget-making to become decisively helpful to the Indian Service and influential with Congress? Clearly, the answer rests with the ability of the Indian Service workers to "get together" with their Indians in terms of area projects.

Are the Indians to make a self-saving use of their existing natural resources, and of their added resources which the emergency grants, the Wheeler-Howard Act, and other factors now insure?

The answer will lie with the ability of the Service men and women to "sell" to the Indians their various technologies, business and mechanical, and to lead and help the Indians to organize for the use of these technologies.

Is there going to be a disastrous collapse of Indian well-being when the generous emergency funds run out? There will be unless the area project idea can be put into effect, with strong emphasis upon cooperative enterprise and upon community organization for voluntary public work.

Is there to be made possible a helpful contact between the old Indian cultural heritage, and the old Indian economic customs, moral codes and tribal sentiments, on the one hand, and the modern world on the other? That answer will be given locally, area by area, and in one way only - through the organization of the Indians into these area projects.

Is the headquarters staff of the Indian Service destined to be completely overwhelmed by the new jobs which are implied in the Wheeler-Howard Act, in the acquisitions of submarginal land and in other conditions and enterprises which could be mentioned? The answer is that the headquarters staff certainly is going to be overwhelmed and defeated, and perhaps discredited, unless it and the field forces can achieve decentralization through the area project method.

Area Organization, Keystone Of The Future

In sum. The future of Indian Service, as a whole and in

terms of each individual employed by it, and the future of the Indians under the Wheeler-Howard Act and the New Deal generally, are deeply involved in the success or failure of the area project plan.

It bristles with difficulties. But the thing which must be done - which genuinely is necessary - always can be done.

JOHN COLLIER

Commissioner of Indian Affairs

INDIAN CATTLE PURCHASE PROGRAM

By A. C. Cooley

Director Of Extension And Industry, Indian Service

Under date of September 5 the Acting Secretary of Agriculture advised the Secretary of the Interior that the request of the Indian Service for funds with which to purchase well-bred cattle in the drought-stricken areas had been approved by the President in the amount of $800,000 from the "Emergency Appropriation Act". This culminated weeks of effort by the Extension Division to procure funds with which to purchase cattle for the Indians. Besides helping to start many Indians in the cattle business, the funds paid for the cattle will assist white drought-stricken cattle breeders in disposing of cattle for which they have no feed. Thus it might be termed a double-relief measure.

This money will be used to purchase well-bred cattle at prices somewhat higher than the prices which are being paid by the Agricultural Adjustment Administration in their drought relief cattle purchasing program, due to the better quality of cattle which will be received. They must, however, be purchased in the emergency drought areas. Purchases will be made in cooperation with the Aberdeen-Angus, Shorthorn and Hereford Breeders' Associations.

A survey of reservations where feed is available has been made by the Extension Division, and the number of cattle which will be allotted to each reservation determined on this basis. The Indians

have been permitted to choose the breed which they desire, and their choice will be considered in allotting cattle to the reservations. The title to these cattle will remain in the Indian Service. The Indians receiving cattle will be required to sign an agreement to the effect that they will return one calf for every cow received within a three year period. This will spread the benefits of the program over a period of years, and enable the Service to supply other Indians who are desirous of getting into the cattle business with foundation stock in coming years. When the Indian has returned the calf in accordance with his agreement, the title to the original animal will pass from the Indian Service to the Indian.

Purchases will be handled by the Director and Supervisors of Extension Work, assisted by Superintendents J. B. Kitch, William Donner, E. E. McNeilly and A. G. Hutton. Agricultural Extension Agents H. A. Ireland, M. A. Johnson, E. E. Stinson, F. A. Asbury, F. S. Slaugh and W. R. Bolen and Farm Agents H. W. Sipe and H. E. O'Harra will also be in charge of the work in certain districts.

In addition to the purchases which will be made from this appropriation, tentative arrangements have been made with the Federal Emergency Relief Administration to turn over approximately 20,000 head of grade cattle to the Indian Service for distribution among the Indians as a rehabilitation measure. These will be distributed on the same basis as the cattle which are purchased by the Service.

With the receipt of these cattle the Indians will be given a real start in the cattle business. The success of Indian-operated

livestock associations has already been proved and with these additional numbers of cattle and the higher cattle prices which are bound to result from the Agricultural Adjustment Administration's cattle purchasing program, the Indians in the livestock business are going to be upon a more stable economic basis than they have been for a long long time.

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PRAISE FOR SOME SERVICE MEN ON DROUGHT CATTLE DETAIL

The following letter comes to the Office from J. J. Linehan, merchant, of Oglala, South Dakota:

"Now that we have had rains in this section of the country, and the ERA cattle have been issued to the Indians, I wish to say a word of commendation for Superintendent McGregor and his assistants and especially James Farrell, Stockman and Benjamin Reifel, Farm Agent, who, on very short rations of sleep, used great ingenuity in the delivery and watering of these cattle from the railroad points where they were received until the issue to the Indians. I estimate that about 7,000 cattle must have passed through this vicinity.

"From the viewpoint of a stockman, handling that many cattle was just a part of a day's work, but when you take into consideration the water and grazing situation caused by the drought, and also the inexperienced help available, you have another picture. These cattle had to be driven thirty to fifty miles through a country that was dried out, with no dams or wells to water at, with only the expectation of watering at White River or White Clay Creek (both live streams most of the time but dry now with the exception of a few boggy holes). But by digging large wells in the bed of the river, trenching out the beds of the streams so that water could flow to watering places and using engines to pump water into tanks that were borrowed from different stockmen, all the available water was used and the thirsty cattle drank and the Indians had beef. Then the rain came and blotted out the picture and the bad situation was ended.

"Somebody ought to be given a word of praise for the way this was handled, for it could very easily have been a mess and have been a case for the SPCA to direct, and might have been the cause of plenty of unpleasant newspaper comment, if under the direction of less capable men."

INDIAN EDUCATION SHOULD BE PRACTICAL

"We were every year swelling the list of unnecessary and undesirable non-reservation schools. . . . It is a great mistake to try, as many good persons of bad judgment have tried, to start the little ones in the path of civilization by snapping all ties of affection between them and their parents, and teaching them to despise the aged and non-progressive members of their families. The sensible as well as the humane plan is to nourish their love of father and mother and home - a wholesome instinct which nature planted in them for a wise end - and then to utilize this affection as a means of reaching, through them, the hearts of the elders.

"Our duty is to adopt education to the Indian's immediate and practical needs. Of the 30,000 or 40,000 Indian children of school age in the United States, probably at least three fourths will settle down in that part of the West which we will style the frontier. Most of these will try to draw a living out of the soil. . . .

"Now, if anyone can show me what advantage will come to this large body of manual workers from being able to reel off the names of the mountains in Asia, or extract the cube root of 123456789, I shall be deeply grateful. To my notion the ordinary Indian boy is better equipped for his life struggle on a frontier ranch when he can read the simple English of the local newspaper, can write a short letter which is intelligible, though maybe ill-spelled, and knows enough of

figures to discover whether the storekeeper is cheating him. Beyond these scholastic achievements his time could be put to its best use by learning how to repair a broken harness, how to straighten a sprung tire on his wagon wheel, how to fasten a loose horseshoe without breaking the hoof, and how to do the hundred other bits of handy tinkering which are so necessary to the farmer who lives 30 miles from a town. The girl who has learned only the rudiments of reading, writing and ciphering, but knows also how to make and mend her clothing, to wash and iron, and to cook her husband's dinner will be worth vastly more as mistress of a log cabin then one who has given years of study to the ornamental branches alone."

The foregoing bold expressions of view were excerpted, verbatim, from the report by Francis E. Leupp, the "Reform Commissioner" for the fiscal year of 1905. His views on Indian education concur in part so interestingly with present policies that they are here reprinted after twenty-nine years.

JOHN COLLIER

Commissioner of Indian Affairs.

SIOUX DAY SCHOOLS FIRST READY

To the Pine Ridge and Rosebud Sioux go the honors of having actually in operation the first of the new Indian community high schools made possible by allotments from Public Works.

Construction of the two schools at Allen, South Dakota on the Pine Ridge Reservation, and He Dog on the Rosebud Reservation, started early last spring and proceeded rapidly, with the result that the two schools were practically ready in time for opening school this fall.

To those who think of "day schools" as miserable little one-room rural affairs, these Sioux schools are a revelation. Like the Kyle school which preceded them, these schools are for one hundred twenty-five to one hundred fifty pupils. They have four large class rooms, auditorium, library and office on the main floor, shop room, home economics and dining room in the basement. Each school has from ten to forty acres of land, large garages for the school buses and teachers' cottages. The head of these schools is to be a community worker rather than a school principal, suggesting the community program that is hoped for. The schools will carry Indian boys and girls through junior high, but will also have facilities for adults. After finishing the program in these local community institutions the pupils have the opportunity of going on the to the Pine Ridge Central School at the Agency, some on a day basis, others as boarding pupils. Plans for these schools were adapted from designs furnished the Indian Bureau through the courtesy of the Rosenwald Fund of Chicago.

INDIAN EMPLOYEES AT THE YALE SEMINAR

Four Indian employees, representing different parts of the Indian country and several different types of work under the Indian Service, attended the Seminar on Race and Culture Relations held this year at Yale University, July 30 to September 8. They were members of a group of eighty-five delegates from different parts of the world, including school administrators and other educational officers from the southern States, from India, China, British South Africa and the West Indies.

The four Indian Service representatives were Miss Verna Nori, Laguna, teacher at the Santa Domingo Day School, New Mexico; Mr. Albert Hawley, Gros Ventre, boys' advisor at the Fort Hall Agency; Mr. Elijah Smith, Oneida, who has been assistant advisor at Sherman Institute, but is scheduled to take the head advisor position in the Pine Ridge Central School; and Miss Evelyn Pierce, Seneca, secretary to the Director of Education of the Indian Service and recently assigned to assist on the higher training program for Indian youth. All four have had previous college and university training - Miss Nori is a graduate of Mt. Holyoke College, Mr. Smith and Mr. Hawley finished at Davis and Elkins College, West Virginia and Miss Pierce has studied at West Chester State Teachers College, Pennsylvania and at the University of Kansas.

In a letter to Commissioner Collier commending the Indian Service representatives, Dr. C. T. Loram, Director of the Seminar, said,

"The four Indian people have done well. They have worked hard and taken part in the discussions. I wish very much that we might have them, or others like them for a whole year at Yale."

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CHAIRMAN HOWARD'S HISTORIC SPEECH

The speech delivered in the House of Representatives on June 15, 1934 by Congressman Howard, Chairman of the House Committee on Indian Affairs, is one of the most detailed and most eloquent discussions available of the problems which the Wheeler-Howard Act aims to solve. Reprinted by the Interior Department, a limited number of copies are available through the Indian Office, without charge.

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The Cover Design. The cover design of this issue of INDIANS AT WORK is the work of Steve Vincenti, Indian artist, Santa Fe School.

EXCERPTS FROM THE ADDRESS GIVEN BY COMMISSIONER COLLIER ON INDIAN DAY OF THE FOUR NATIONS CELEBRATION AT NIAGARA FALLS, NEW YORK, SEPTEMBER 4, 1934

THE INDIANS OF NEW YORK STATE AND THE NEW FEDERAL INDIAN POLICY

The Commissioner of Indian Affairs, appearing at this event in New York State, may seem like one of the representatives of foreign powers who are attending the occasion.

This ought not to be the situation, but in fact it is.

The Six Nations in Our History

When we remember the importance of New York Indians in colonial and national history, the situation becomes anomalous indeed. It was Washington himself who testified to the role of New York Indians in winning American independence and who pledged the nation's faith to them.

The two leading conceptions of statesmanship which America has given to the world were anticipated by the New York Indians, if not actually suggested and influenced by them. I refer to the Constitution of the United States and to the idea of the League of Nations, each of which might have been derived, whether or not it actually was, from the Six Nations League.

And many hundreds of years before women's suffrage was granted in any white electorate, the women of the Iroquois were the electorate, and in fact theirs was the legislative power....

The Indians a Great and Increasing Race

There are not many Indians remaining in the United States. Only 140,000 of pure bloods, and a third of a million of all bloods.

But in the Western Hemisphere, there are many millions of Indians. The Indian population of North and South America has doubled since the landing of Columbus. The underlying populations of many countries to the south are Indian. The dominant and ruling population of Mexico is Indian.

The International Significance of the New Indian Policy of Our Own Government

What the United States may do under the new policy can have reactions throughout the two continents. The attempt by the United States, begun so late and yet not too late, to apply science, morality and common sense to Indian Affairs, is being watched by many neighboring countries. This international significance of President Roosevelt's new Indian policy may well be pointed out at your celebration today, which commemorates a hundred years of peace.

And I shall now go back with you, for a few moments, to the history of the League of the Six Nations.

The Six Nations League - A Chapter of Human Greatness

The facts, which are monumental in their definiteness and which gleam with the light of a sunrise that has not yet become day on the earth, were adulterated and weakened by Schoolcraft, then sentimentalized and made trivial by Longfellow. This pageant of today may commence the popularization of the simpler and grander

record. The record possesses an interest universal and eternal.

Very early after the first white-man contact, there came to these warring Iroquois tribes a passion, from the same mystic and nameless region of the spirit which has sent its messengers into the brains of Lao-Tse, Buddha, Socrates, Christ and St. Francis. This message from the placeless center of the human moral life came as a new law superseding all earlier laws.

The new law was that of peace, but not of peace as a mere ceasing of war and coming of the security and quiescence which are heralds of spiritual, social and biological decay.

The Iroquois vision was peace as a means to, and a function of, a whole life. This whole life was a life of body, soul and group. It was a seeking for justice. Possibly it was the first complete seeking of equal opportunity for women. And it recognized the most important sociological principal which has yet been formulated by science, which is the principle that society must be a collaboration of local and unique groups cooperating in order to intensify their significant individualities and thus to maintain those "differences of potential" which are necessary to the dynamic operations of society and to the production by society of great personalities. In other words, "liberty and union, now and forever, one and inseparable," as Daniel Webster phrased the thought, and "all for each and each for all," as the cooperative movement of the nineteenth century phrased it.

I venture the proposition, which will not be believed, and yet which can hardly be challenged, that no great social-religious movement of history has united the mystical with the practical parts, and the conception of life as an art, and of the individual achievement of intense excellence, with codes and institutions of social and political morality, in a balance and synthesis more perfect and more consciously intended, than did the Six Nations League.

And the language with which these Indians clothed their thought was grand and profound as that of the Hebrew Prophets, or of Pericles or Milton. Like the Night Chant of the Navajos, it was a symbolical poetry of the highest order, uttered for the comprehension and sharing of every man, woman and child. I shall quote only one example, chosen because it voices the doubtful, far-off hope of the peace celebration of today and of any peace celebration held at this gray and bitter time of our modern world. It will suggest to you why the Six Nations League will have a place in universal history. It is that provision of the Five (later, Six) Nations' Code which treats of military disarmament:

> "I, Deganawida, and the Confederated Chiefs now uproot the tallest pine tree and into the cavity thereby made we cast all weapons of war. Into the depths of the earth, down deep into the underearth currents of water flowing to unknown regions, we cast all weapons of strife. We bury them from sight and we plant again the tree. Thus shall the Great Peace be established."

The tree, as Mable Powers writes, symbolized the Common-

wealth of Law -- "an evergrowing tree on which there was to be a branch for every nation of the world." Poor would be that Indian's or white man's vision, who could say that the work of the Six Nations League, though interrupted and forgotten, shall not go forward to its end.

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. FEDERAL POLICY TOWARD NEW YORK STATE'S INDIANS

On Commissioner Collier's recent visit to the New York State Indians, he took with him a letter from Secretary Ickes, as follows:

> "You may say to the Indians of New York State, whom you are going to meet in a few days, that in my judgment the jurisdiction and obligation of the United States are quite clear. There is nothing in the special history of the New York Indians which would render them less completely the wards of the Government than in the case of other Indians. There is nothing in the laws of Congress which would justify withholding from the New York Indians those same protections by the Federal Government that are extended to other Indians.
>
> "The State of New York for many years has admirably carried out special services for the Indians resident there; but under the Johnson-O'Malley Act, many states are presently beginning to carry our services for local Indians, with no repudiation by the Federal Government of its responsibilities.
>
> "The Wheeler-Howard Act extends to the New York State Indians if they want it. In fact, a referendum must and will be held on each of the reservations in New York, and the Indians will vote themselves under the provisions of the Act or outside its provisions, according to their judgment.
>
> "I am advised that on the Cattaraugus Reservation there is an Indian death rate from tuberculosis more than six times greater than the white death rate. I am advised that this condition is probably general throughout the New York State reservations. I know that aid in many forms is needed by the New York Indians. In so far as administrative action can reach, I shall favor extending this aid."

PRESENTATION OF THE INDIAN ACHIEVEMENT MEDAL TO MARIE MARTINEZ

The annual award of the Indian Achievement Medal by the Indian Council Fire of Chicago went to Marie Martinez, Pueblo pottery maker. Last year the award went to Dr. Eastman, Sioux physician. Dr. W. Carson Ryan, Jr., Director of Education, Indian Service, in presenting the medal to Mrs. Martinez, made the following comments:

"It is peculiarly appropriate that from the group of Pueblo artists and craftsmen should come the winner of the Indian Achievement Medal for this year. The pueblos are small communities, and San Ildefonso by no means one of the larger, yet these pueblos, and San Ildefonso in particular, have claims to artistic achievement that few communities anywhere can boast. Marie Martinez' beautiful black pottery is known wherever art objects are known and treasured. Not so well known is Marie's part in her own community. Like all such artistry, her work is the artist's own, yet it is so much a part of the life of the pueblo that one can seldom tell where individual creation ends and community participation begins.

"Marie Martinez is known to all of us as one who is not only a real artist, but a wholesome, socially-minded person of fine culture and good sense - a genuinely useful member of modern society as well as the invaluable transmitter of a superb art form. She has, among other things, seen to it that the children of her pueblo were instructed in their precious art. She made possible the economic rehabilitation of her people.

"It is with special pleasure, therefore, that, in behalf

of the Committee of Award of the Indian Council Fire and the Century of Progress Exposition, I present the Indian Achievement Medal for 1934 to Marie Martinez, pottery-maker of the Pueblo of San Ildefonso, New Mexico - skilled artist and craftsworker, carrying on an ancient art in the finest cultural traditions of her Indian people, with such creative ability that the western world admires and applauds."

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"THE LAST OF THE MOHICANS" WORKS FOR HER PEOPLE

The Indian Service has recently taken into its ranks for help on the Indian program authorized under the Wheeler-Howard Act Miss Gladys Tantaquidgeon of Mohegan Hill Place, Norwich, Connecticut. Miss Tantaquidgeon is almost literally "the last of the Mohicans". She is a direct descendant of one of the aides to Uncas, made famous in the Cooper novel, and Sansom Occum, a full-blood Indian in the early Connecticut days who educated himself and became a successful missionary and minister.

Miss Tantaquidgeon's task will be to make a survey of the surviving Indians in the New England States. Under provisions of the Wheeler-Howard Act, persons of one-half or more Indian blood, regardless of whether they previously had tribal relations with the United States Government, are entitled to certain privileges, educational and otherwise, and the Commissioner of Indian Affairs has asked Miss Tantaquidgeon to furnish the necessary information concerning Indians in New England who may possibly have these rights.

Miss Tantaquidgeon is specially trained in the field of anthropology. She studied for several years at the University of Pennsylvania under Professor Frank Speck and was his assistant for a period of two years.

853 YEARS WASTED IN SUPERFLUOUS PAPER WORK

Thanks to a suggestion by Mrs. Reed, Statistician of the Indian Office, the field agencies of the Indian Service are to be relieved of one piece of useless work, which has gone on for fifty years and which has required the equivalent of one stenographer for seven hours daily across 853 years' time. This estimate (853 years) is based on the actual time given to this particular job by the assistant clerk of one of the agencies last year. The expenditure represented by 853 years has totaled about $1,300,000, or $26,000 a year.

There is an old statute (Section 298 of Title 25, of the U. S. Code) which prescribes that every Agency shall make an annual roll of the Indians located there. Pursuant to the narrowly construed requirements of this statute, the Office through these years has commanded each Agency to submit a totally new roll of the Indians each fiscal year.

Each of 230,000 Indians has been reported upon in a 16-column typewritten duplicated report. An Indian fifty years old has been honored by being reported fifty separate times.

Even on the unallotted reservations this reporting has gone forward each year. In the Southern Navajo jurisdiction, for example, 16,000 Indians have been individually reported, the identical information appearing year after year. The Southern Navajo

report for the last fiscal year consists of 1,257 typewritten pages of double width.

Hereafter, the Agencies will submit merely the names of those born and dead within the fiscal year. The information will then be entered on permanent rolls, requiring at headquarters a few weeks of time of one clerk each year. The Agency stenographers will be released for more useful business.

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INDIAN HOMES - BLACKFEET RESERVATION

A considerable number of two and three-room homes for Indians have been built during the past few months on the Blackfeet Reservation, by Indians, in which lumber salvaged from the burned-over area on the Reservation and in the Glacier National Park has been used. This stuff has been cleared by the IECW crew and by one of the CCC camps of the National Park Service.

In order to pay the cost of hauling logs and other materials to the sites of additional proposed homes, a special allotment of $10,000 of Public Works funds has been made by Public Works Administrator Harold L. Ickes. This is the result of his recent visit to the Reservation. The Superintendent estimates that with the allotment, 30 to 35 additional houses may be built at an average cost of some $300 each.

DAILY OUTPUT OF IECW

By Robert J. Ballantyne

Chief, IECW Accounts.

When approaching shadows mark the close of the "average" day of Indian Emergency Conservation Work an impressive record of accomplishment is revealed.

An analysis of a summary of Monthly Work Progress Reports for the eighty actual working days in the four months beginning with April, 1934, and ending with July, 1934, discloses that IECW has averaged daily the completion of 5-1/2 reservoirs providing water for livestock; constructed 6-1/2 miles of telephone lines; built 8-1/2 miles of truck trails and a little over 2 miles of horse trails; erected 1 vehicle bridge; extended rodent control over 30,365 acres of land; constructed 173 check dams and built 9 miles of range fencing.

In addition to the major items cited in the preceding paragraph, our workers have found time daily to fight forest fires; clear and clean up approximately 5 miles of roadside as a fire-prevention measure; revegetate 54-1/2 acres of range land; lay 56 feet of pipe lines for water systems and work on other, perhaps, lesser projects, besides the maintenance of previously completed projects.

Surely this is enough to ensure a good night's sleep for the entire IECW personnel.

IECW Crew Planting Trees, Fallon Agency

Dam Built On An Osage Farm By The Indian Owner, IECW

Haulapai Indians Give A Band Concert, An IECW Organization

THE WILD HORSE ROUNDUP AT SELLS

By Claude C. Cornwall

Supervisor, Indian Emergency Conservation Work

Last spring it was estimated that more than eight thousand head of horses roamed over the Sells Reservation grazing areas, ate the fast disappearing grass and browse, drank from the sparse supply of the water holes, broke up salt blocks with their pawing and did other very considerable damage to the range. If these had been good, valuable horses the situation would not have been so serious, but for the most part they are Indian ponies, mustangs, mavericks and broomtails, having very little commercial value and constituting a serious menace to the range, particularly in dry seasons. During the first week in May a roundup of these horses was begun as an IECW project. By the first of August five thousand head of the marauders had been rounded up and most of them sold and removed from the range.

Work Far Into The Night

To carry on this work successfully the men had to work, not five days a week, as provided in the IECW schedule, but every day while the roundup was being carried on, from dawn until dusk, and sometimes far into the night. The work was under the general supervision of Mr. Rogers, Extension Agent, and has been directly in charge of Jose X. Pablo, Papago Indian and Stockman at Sells. The crew has numbered at times as high as sixty-seven Indian riders, there being a big advantage in numbers. Many of those in the horse roundup have not been paid from IECW funds at all but have joined in the chase because of their interest in getting the animals off the range and also in the price which they would receive from their own horses being rounded up and sold. In the first sales

that were made to the Dr. W. J. Ross Company the horses were bought by the pound, but later the Ogburn and Fosters buyers have bought them by the head and prices from two dollars and a half to ten dollars have been received, depending on the quality of the horse. The first drive started in the San Xavier country during the month of May. Later it was ex-

Roping A Wild Mustang, Sells

tended to the Allison Dam and Fresno Range. During this month twenty-one hundred horses were rounded up and of this number over a thousand were sold. Those not sold belonged to individual Indian owners and they were glad to have them rounded up. They are keeping some for themselves and offering the rest for sale.

The roundup crew rides out over the open country following tracks, locating water holes and watching where bands of horses may be located. These small groups, both of wild and branded horses, are then herded into a larger group, because horses are more easily handled in large bands. If one horse gets unruly and refuses to stay with the crowd he is roped and brought into the horse pasture alone. This roping is the exciting part of the horse roundup activity. An interesting observation is made in this connection by Stockman Pablo in his reports on this project. On the back of the Weekly Group Progress Report under (M) Camp Morale, Mr. Pablo submits the following: "Leisure time activities - roundup camp life." With this crew there is no need for any specially organized leisure time activities, as the "roundup camp life" provides all the excitement and thrills of a rodeo.

After the horses are rounded up and driven into the holding pastures or corrals there is the arduous task of separating the branded horses, or the ones which the Indians wish to keep, from those which are to be offered for sale. Then, after the buyers have made their selections and the herd is assembled, comes the long drive to Tuscon. This is a distance of over sixty-five miles and usually takes about four days, with four or five men required to keep the band together. The buyers have agreed to pay the expenses, both of this drive and of the feeding at the Southern Pacific freight yards where the horses wait until they are loaded and shipped. This caravan is stopped enroute frequently to rest and graze and be watered at the deep wells and water holes along the way.

The bookkeeping of the sales transactions has not been a simple task either. Mr. Pablo has kept strict account of all the horses sold and, if they are branded, he pays the rightful owner what the buyers have given him. In the Southern Pacific freight yards the Arizona State Sanitary Board inspectors have checked over the animals sold as to condition, brands and so forth, to see that everything is in good order. In the case of unbranded horses, profits have been used to provide hay for the mounts used in the roundup.

This sale has been carried on in much the same way as a cattle sale would ordinarily be handled. It might be noted in passing that a cattle sale has sometimes gone on simultaneously with this roundup and some five thousand head of cattle and a small number of mules have also been sold.

The horse roundup is now over half way complete and the crew is getting ready for the final drive. It is an evidence of the excellent skill and horsemanship of these Papago Indians that they have rounded up nearly six thousand head of wild and roving horses without having a single accident of any importance, or even the necessity of making a first-aid report.

Driving The Wild Horses To Tucson

The drive is still going on, to a complete cleanup of these animals of low economic worth, so that the Papago range may be saved from unprofitable use and turned over to choice cattle which will bring a real price in the market.

THE MURAL AT MEXICAN SPRINGS

The picture on this page is of a mural painting, the work of Charles Shirley, Indian artist. It was done for the Community House at Mexican Springs, where it is now. The COMMUNITY CENTER NALTSOS for September 1 carries the following account of this interesting painting.

The Mural Done By Charles Shirley, Indian Artist, For The Mexican Springs Community House

"'My primary purpose in painting the mural at Mexican Springs;' as Mr. Shirley said himself, 'is to enable the Navajo Indian to understand and to help solve the tremendous problem of erosion.' From time immemorial throughout the Greek and Roman

times, until recent years, the aim of artists and art has been to create aesthetic appreciation of life by appealing to the emotions and minds of men. But, more than this, one of the most famous Mexican artists says, 'Art has little or no value, unless it guides or directs learning.' The mural portrayed on the wall of the Community House, is indeed a splendid example of this dual purpose of painting, for it has often been said that Indians are the keenest observers and that they learn rapidly through observation and imitation.

"This painting occupies a space seventeen feet by six and one-half feet. Briefly described it is a pictorial illustration of three distinct stages of erosion and its relation to man.

"The first stage is illustrated on the extreme left hand side of the mural representing the wild life with its beautiful green trees and grass, great quantities of water and many varieties of wild game. A glance at this land of plenty and beauty will convince one that the fascinating stories that the old Indians tell are really true when they say, 'In my day and time, I could step to the door of my dwelling and bring down a deer with my bow and arrow for a feast.' A contrast to the first period, the second stage seems like a wild nightmare. This part of the picture, indeed, tells a very sad story. The introduction of domestic animals, machinery and tools is revealed. Machinery gave rise to the development of roads, telephone lines, and other factors which increased erosion tremendously. All these factors combined,

created an almost irresistible force toward the destruction of the grazing land, since the increased population demanded more and more things in the new age and hence wanted more sheep to buy them with. It can plainly be seen that when the Navajo reservation is covered with a network of roads and trails, deep arroyos will soon be developed unless great care is taken. This portion of the mural pictures desolated dry land as a result of the destruction of the vegetation in overgrazing by sheep, cattle, horses and goats. As the observer moves gradually toward the right hand side of the scene, it is readily noticed that the situation has become so serious that the government has stepped in to save what is left through Soil Erosion organizations.

"All these projects are woven together to link up the first and last periods. As the eye goes to the right hand part of the mural, one sees what the leaders of the different projects, as well as the Navajo Indians, are looking forward to with great interest. The last is somewhat similar to the first part. A glance at the final touch of this vast scene, and one takes a breath of relief, for the picture itself tells a long story that ends, leaving us with a feeling of hope for better understanding and improvement. Last, but not least, is seen in the background, the picture of the community house at Mexican Springs. Efforts are being made to establish similar pictures in other Chapter Houses in order that the Indians as well as the Anglos may develop an understanding which will direct our powers toward a worthy cause in behalf of mankind for all times."

REPORT FROM THE NAVAJO WRITTEN LANGUAGE SCHOOL

Dr. Gladys Reichard, Supervisor of Navajo Language Instruction, who has been for some weeks conducting a school at Ganado for the purpose of teaching Navajos a system of writing their language, sends the Office the following interesting report of progress:

The Hogan School began work on July 3. There were three students reporting on that day and the work began with them. Up to the present date (July 28) thirteen Navajos and three whites have been taking the work. All but four have attended with good regularity.

There have been a great many interruptions due to cause and although they have hindered individual progress they have not been too serious. Fourth of July began on the first and continued until the eighth. The second week was broken up by the Navajo Council, but most of the students went to it and learned a great deal about conditions. Even so early they made a list of words used and were able to write many of them correctly.

The satisfaction of the school lies in the fact that those who come want to learn and one can see progress from day to day as if a plant were being forced in a greenhouse. Only a week ago it took us a whole morning to work out the composition on one side of our small blackboard. This week we present in our tiny and unpretentious newspaper two health articles of considerable difficulty and we have read a great deal beside this.

On July 19 we mimeographed a report about the school and a short article on the symbols we are using. We now have a health number of this little newspaper ready for distribution. We thought we would start with fifty copies but have had to increase the edition to one hundred copies, and that is not enough. Since we had no stylus, our artist cut the stencil with the wrong end of a darning needle. I am sure that you will notice a great improvement in the cover, now that we have secured a stylus.

The class that began on July 3 will leave on Tuesday, July 31. The others will continue until they have had at least a month's practice. Of this class six will be actively at work, carrying out the educational program and perhaps more will be added as time goes on. I expected that the work might give rise to personnel development, but I confess I did not predict even to myself

that action would come so promptly.

This is not to say that anyone, even the best student, is letter and "glottal stop" perfect in writing Navajo. It means that all have an intelligent grasp of the system, can write reasonably well and can read quite well. It means also that some are able to compose in Navajo and express themselves in writing. It means too that these students are interested in the language and that they may go on with it if they have the proper encouragement. I shall do all I can to help them in the next two months.

I wish I could take the time to describe the psychological and pedagogical aspects of the school; it will be necessary to leave them for the future because of lack of time. I should like, however, to emphasize the fact that we have no equipment - except the fertile brains of the students and of the old Navajo visitors. They furnish endless material for all we need.

The school will start a new session on August 1. I hope sincerely that the attendance will not be as interrupted as it was last month, but our past experience shows that I was not too sanguine about my belief in the ability of the Navajo, and I am sure that the next month will only increase my admiration for them.

Dr. Reichard accompanies her report with copies of the newspaper mentioned above. The articles in it are written by the students, in Navajo, and published with an interlineal translation into English. The cover pictures, made with such difficulty, are also the work of the students. "Tiny and unpretentious" as it may be, this publication represents a milestone in the progress of the Indians toward giving modern significance and form to their anciently-established institutions.

SUPERFICIAL NOTES ON SOME IECW PROJECTS AND INDIANS AT WORK BY THE EDITOR

August 8. From Ft. Apache to Gallup, with more disappointment. We drive along the rim of the Painted Desert, we pass through the Petrified Forest, and we see more picture post cards. The faithfulness of those humble penny cardboards depresses me. They are not pretty, but perhaps, after all, they are Art. This is a terrible thought.

In Gallup before the IECW office closes, to see Mr. Parker, whose name I know, and Mrs. Lewis, who, in Washington, in the hectic days of IECW organization, dispensed calm in pandemonium. She could take dictation, count lines for a stencil, answer the phone, transmit messages and be serene, and do it all at once. I remember it vividly.

August 9. With Mr. Parker to the Mexican Springs Erosion Control Station, which is to me at once an object of great curiosity and my bitterest editorial grievance. For ten months I have been trying, by gentle suasion, strategy and prayer to lure these erosionists into writing for INDIANS AT WORK. For ten months - as far as I was concerned - they have stayed coyly in their ivory tower. I am consumed by curiosity as to why erosion control has such an indifference to publicity, even such limited publicity as INDIANS AT WORK. Editorially, I view Mexican Springs with a resentful eye.

Then I meet the Director, Mr. Musgrave, and gradually come to see that, paradoxically, Mexican Springs has in him a publicity advocate beyond compare - if he could only be induced to publicize.

He does not stone me with statistics at first sight. He shows me the highly amusing baby bear. He does not open fire with a volley of technicalities. He displays the new (probable) find of petrified saurus eggs. This is publicity technique in its purest form. I recognize the master's touch with profound admiration.

And, of course, when we get to it, Mexican Springs has something very real and exciting to show. Terracings, plantings, seedings, dams. Fencings, ditchings, experimental plots. A school and Indian students. An Indian community house and Indians willingly at work - young and old. And, as I think I detect, the beginnings of a community here, the first faint living movements, small and profound, like the stirring of buried seed, a community growing, as any must, out of the bond of common human necessity.

It is to the community house that we go for an adequate exposition of all this. Mr. Musgrave wisely does not attempt to explain it. He already has it, in

eloquent enough form, painted on the walls of this house. It is a mural by Charles Shirley, young Indian artist-spokesman for his people.

(This painting is reproduced on page 32 of this issue. With it is a statement of its purport. It is a most effective piece of work. In its present setting it is perfect.)

The rest of the day until late afternoon, looking at what is actually there and seeing, with seer's eyes, what is to be there. For there is a tangible faith about the place, and such seeing is inescapable.

"Ivory tower" was perhaps not so badly chosen after all. For there is a wall about this place and a distance between it and other places. Here, where the course of blowing sand has a profound meaning to coming generations, are people who are making their own lives and the foundation of the lives of others, fighting consciously and with dedication a delicate almost imperceptible battle with chaos; such people must needs have a world of their own and, should they win or lost, let other people pause and envy them.

August 10. Out from Fort Defiance with Mr. Stocks, Extension Agent. He tells me that his duties the day before took him hunting, and that, in the immaculate car where I now ride, yesterday rode the carcass of a bear, killed because it had been murdering sheep.

On to Lukachukai, stopping to look at IECW reservoirs on the way. Here I see the first one that we pictured last year in INDIANS AT WORK. Dannie Bia built it, using an all-Indian crew.

Past Canon de Chelly, pausing to divide admiration between the dead ruins on the distant wall and the melon patch of the living farmer on the canon bed. I think that I like this country. I like the way the sheep drift through the rocks. I like the little old Biblical-looking junipers. I like their twisted roots and their bearded gravity. Obviously it is a land for sheep. Patriarchial trees such as these, sheltering - say-long-horns, are unthinkable. But the little sheep belong here, has plainly as do the hogans or the figure of the sheperdess, fine and independent, striding against the sky. A pictorial land - its history can best be done by its artists, surely.

Dinner at the trader's and then to a squaw dance, somewhere on a high mountain. I shall not write of customs which I do not understand, but I remember (as everyone does, I suppose) the fine Navajo singing and the accomplished performance of the man who beat the drum. And I remember the fire of juniper logs as large as a not very small house, and that I recalled matter-of-factly that in New York there are those who pay fifteen cents for a ten inch stick to go in apartment fireplaces.

August 11. It rained last night and today I must drive back to Gallup - over muddy roads -

in time to catch the afternoon train. I see by the faces of the people at the store that there is generous skepticism as to my making it. However, my Navajo chauffeur is optimistic. "We try," he remarks cheerfully. So I climb into the truck and we start.

My boundless admiration to Mr. Watchman, who drove me that day. When we finally arrived in Gallup he remarked, "Sometimes we come sideways, sometimes we come backwards. But we get here." And that was what we did. We careened over roads that can scarcely be imagined. Skids that turned us only half around after a time ceased to interrupt our conversation. We left the road and dashed along through the fields. We bogged down completely once and had to shovel ourselves out. Then our horn went bad. But, as Mr. Watchman said, we got there. We arrived. And it was a delightful drive. At the end of it I was master of one full sentence of Navajo, uttered to Mr. Watchman's satisfaction.

Not infrequently, on this journey, I had heard the question raised, "What will the Indians do when IECW comes to an end?" I put it now to Mr. Watchman. He said, after a moment of silence, "Well, I think we get along. Not so good perhaps, but still, we get along. After all, the Indians have been a pretty long time."

I put the answer down for what it is worth. I did not have a notebook handy in that careening, rocking truck, but I did not need one. The reply itself impressed me.

* *

IECW Men In the Woods At Colville. At this writing we have had thirty-four fires on the Colville Reservation this year. However, they were all controlled before reaching serious proportions. The presence of the Emergency Conservation Work camps throughout the wooded sections of the reservation has proven to be an invaluable aid in the prevention of large fires and the men are to be commended for their excellent work and cooperation. Skookum-Wawa.

FROM IECW WEEKLY REPORTS

Indians At Work At Sells. Joe A. Pancho, Indian foreman, building Dam D-21, located in North Comobabi Mountains.

Joe C. Juan, Indian foreman, building masonry dam D-20 located in North Comobabi Mountains.

Pablo Narcha, Indian foreman, developing well W-15 and building storage tank, ST-4 located at Ventana Village.

Martin Maristo, Indian foreman, building dam D-14, located one mile south of Chuapa. Harris H. Roberts.

Richard Hendricks, Indian foreman, building dam D-17 in Thompson Canon.

Pete Siquieros, Indian foreman, building dam D-18 in Pancho Canon.

Elote Venito, Indian foreman, building storage tank ST-5 and developing spring S-30, located in Sacaton Canon. Walter C. Coe.

The Fine Spring At Winnebago. The fine spring at the old Mission site is about complete. The spring has been developed in such a way that there is available for use at all times 825 gallons of water that may be drawn through a one and a half inch valve. Russel E. Getty.

At Western Navajo. Leisure time activities: dance and sing. Dan Hayes.

Four well projects are in the center of the Navajo Indians' summer range. They have been shot out from the solid rock to the size of about eight by eight by five feet, holding about 1,500 or 2,000 gallons of water, one concrete trough and one drop pump to be placed at each well.

Heretofore the Indians have been dipping the water from the wells in small buckets, taking them about one half day to water 1,000 head of sheep.

Now the same amount of sheep can be watered in about one half hour. Ned Smith.

Serious Erosion At Flandreau. A portion of the men have been switched over to erosion control, in the erection of dams to control the same.

Erosion has been quite serious in some portions of the school's grain fields and pastures, and it is hoped that this will eliminate the long ruts and ditches which are a result of erosion caused by hard rains running through the gullies unchecked. R. J. Lingwall.

At Crow Agency. Leisure time activities: arrow games.

IECW Croquet Ground At Five Tribes. The leisure time is spent in playing different kinds of games, such as baseball, soft ball, checkers, dominoes and horseshoes. There will be a croquet ground ready by the end of the week. R. C. Palmer.

REPORT FROM HOPI RELATING TO THE SNAKE DANCES

The following letter comes to the Office from Acting Superintendent A. G. Hutton of the Hopi Agency:

> "We wish to furnish your Office with the following information regarding the snake dances held at Hotevilla and Shungopavy.
>
> "The Hotevilla snake dance was held on August 24th with 956 persons registered - 306 cars parked and 35 states and 3 foreign countries represented.
>
> "The Shungopavy snake dance was held August 28th, with 506 persons registered and 153 cars parked, with 25 states represented.
>
> "The Indians of both mesas seemed very well pleased with the manner in which the visitors conducted themselves, during their sacred ceremonials, and the group foremen and Project managers of our Emergency Conservation Work Organization worked very hard to do their part in making this event a success."

Of interest to Indian Service people and friends of tradition will be the regulations which were sent out from the Office relating to enforcement of order at the recent dances.

RULES FOR SNAKE DANCE VISITORS

You must remember that you are a guest of the Hopis with the rare privilege of viewing one of their most sacred ceremonies, the annual prayer to the power that governs the life-giving rain. Please read the subjoined rules and act at all times as you would while attending a religious ceremony in your own place of worship.

For those who may ignore the sacred character of the ceremony, the following rules and regulations have been made and will be strictly enforced:

1. No automobile will be admitted to the village beyond the gates on the road.

2. All visitors must give the information asked for on the back of this card. The owner or driver of the automobile will supply the information. Only those who fill out and sign the card, leaving it at the gate, will be admitted to the ceremony.

3. Admission to the ceremony is a privilege granted freely and without any charge by the Hopis who have the right to deny admission to anyone at their pleasure. Admission will be denied to any and every person under the influence of liquor. The judgment of the Hopis as to the non-admission of any person to their private property is final and will be enforced, if necessary, by the official Indian Police.

4. Introduction of liquor on any Indian Reservation is a Federal offense. Anyone guilty of this offense on this occasion will be arrested and brought to trial in the Federal Courts.

5. Because of the sacred character of the dance, the Hopis object to the taking of pictures. Leave your camera in the car or check it at the stand just inside the gate. Any attempt to take pictures of the dance will cause you embarrassment and your camera will be confiscated.

6. During the ceremony retain your place, avoid moving about and refrain from comment. Do not throw stones or other objects at the snakes on the ground. No visitor has ever been harmed by the snakes used in the ceremony.

7. Retain your places to the end of the ceremony and do not follow the priests at the end of the dance when the snakes are carried away and liberated. In your desire to obtain the best place to see the ceremony, remember that in all probability you are trespassing on the property of an Indian. You are not free to go where you please. Take the place assigned to you. No one should approach the KIVA nor climb on top of one. The KIVA is sacred to the Hopis and it should not be desecrated. The chants of the Indians in the ceremony have their own significance and part in the ceremony, even if you don't understand them. Please remain quiet. If you cannot respect the rights of others, it is better to remain away.

Always remember that you are the guest of the Hopis in their own villages. Behave accordingly and respect the feelings and the privacy of your hosts.

John Collier,

Commissioner of Indian Affairs.

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"JUSTIFICATION"

Once in a while in the hard steady routine of examining IECW accounts, with its attendant exacting attention to multitudinous details, something does occur that relieves the monotony, if only for a little while.

Recently one of our examiners, grinding away at the job, came upon the following notation on a voucher covering the rental of a drag saw. The notation was intended as a certificate that the expenditure was legally chargeable to the Emergency Conservation Work funds. It read,

"This was the saw
That cut the wood
That built the fire
That cooked the food
That fed the IECW workers at Disautel Camp."

The thanks of the accounting office to the fellow who was responsible, and so who gave us all a real laugh.

Robert J. Ballantyne

Chief, IECW Accounts